

HOWNIKAN

PEOPLE OF THE FIRE

Vol. 13, No. 10

Citizen Band Potawatomi Tribe

October, 1991

Tribe, state begin talks on Class III gambling compact

The Citizen Band Potawatomi Tribe has entered into negotiations with the State of Oklahoma in an effort to become one of the first — if not the first — tribe in the state to offer "Class III gambling" under the federal Indian Gaming Act.

Several other tribes, including the Absentee Shawnees, the Kickapoos and the Kiowas, also have asked to negotiate compacts under the law. As defined by the 1988 law, Class III gambling covers casino games such as blackjack, banking card games, slot machines including electronic slot devices, horse and dog racing, pari-mutuel wagering and Jai Alai. However, there was no indication that the Potawatomi Tribe was interested in horse and dog racing, pari-mutuel wagering or Jai Alai.

Tribal administrator Bob Davis, who also is a member of the Business Committee, met with Linda Epperly, the negotiator for the state and a member of the Creek Tribe herself, for 45 minutes on Oct. 16. With Davis were David Qualls, director of gaming for the tribe, and Michael Minnis and David McCullough, the tribe's attorneys.

"It was a productive meeting," said Davis, who described it as a "stage one" session. He said the next step is to meet with Minnis and McCullough and then meet again with Epperly.

Davis said he couldn't comment on the meeting beyond that, but observers felt the excellent reputation of the Tribal Bingo Hall in the more than three years it has been under direct tribal operation would be an asset in the negotiations. The state is required to negotiate "in good faith" with the tribe under the federal Indian Gaming Act.

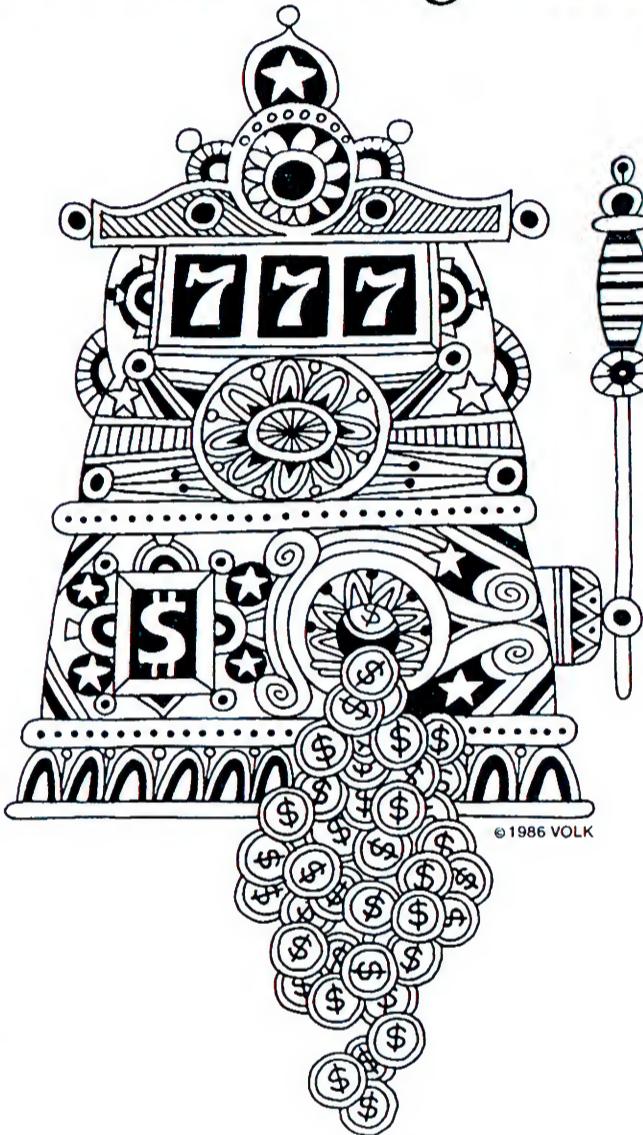
Bingo is considered a "Class II" gambling operation.

Tribal Chairman John A. Barrett Jr. noted in a statement that federal regulations "require joint state and tribal compacts on Class III gambling in the absence of Class III gambling statutes in a state surrounding the reservation.

"We have taken the first steps to request the opening of discussions on such a compact," said Barrett, who made the official request in a letter to Oklahoma Gov. David Walters dated Sept. 9.

In the letter, Barrett asked for "a speedy and amicable understanding" with the state and the state responded promptly. Barrett said in the letter that the tribe intends "to conduct Class III gambling activity solely within its tribal Indian country," which means that any Class III operation conducted under tribal auspices would be in Pottawatamie County — probably at the Tribal Bingo Hall. The Bingo Hall is on tribal trust land on

Hardesty Road adjacent to the Tribal Pow Wow Grounds and the Tribal Store and very near Tribal Headquarters on Gordon



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Class III gambling," said Barrett in an interview. He noted that Oklahoma already allows Class III gambling through race tracks at two permanent and several temporary locations and also allows various forms of lotteries. He said it would make no sense for the state not to consider "the benefits of joint resource sharing from Class III gambling.

"The Potawatomi Tribe feels that it is essential that only those tribes which have demonstrated honesty, competence and responsible behavior should be considered for this activity," said Barrett.

"Our first concern is that outside, large-scale gambling interest be prevented from controlling or in any way subverting the philanthropic purposes of our or any other tribe's venture.

"We believe that those members of the community surrounding our bingo hall will bear witness to the fact that we operate in a fair and honest manner. We believe our success is a direct result of this kind of operation.

"If we expand our bingo operation to include other games of chance, our customers can expect the same wholesale entertainment they have received in the past."

Please turn to page 7

1992 campaign kicks off early with two announcements



Jerry Paul Motley



Dr. Francis Levier

Grievance Committee member will challenge former administrator

Although the 1992 tribal election is more than eight months away, the campaigning got off to an early start when two announcements were made at the Regional Council meeting in Dallas Oct. 5.

Business Committeeman Dr. Francis Levier announced at that meeting that he will be a candidate for re-election in the tribal election next June. At the same meeting, Tribal Chairman John A. Barrett Jr. said that Jerry Paul Motley, currently a member of the Grievance Committee, will also seek that post. Motley, who is employed by Belshe Manufacturing Inc., was not at the Dallas meeting but confirmed later that he will seek the post.

Levier is a former tribal administrator as well as longtime member of the Business Committee. Motley, recently elected to his second term on the Grievance Committee, is a former director of enterprises for the tribe and is currently employed with Belshe Manufacturing Inc. in Tecumseh.

Filing will not be until early spring, with the election set for the last Saturday in June.

TRIBAL TRACTS

Regional offices now open in Dallas, Denver, Stockton

Two more regional offices are now open to serve tribal members, bringing the total to three that have opened this fall.

Tribal accounting director Carolyn Sullivan, with the help of tribal members in each area, is making the office arrangements. The first regional office in Dallas opened in September, and two more were opened in October. Here are the details on each:

DALLAS, TEXAS

Address: DFW Executive Suites, 601 N. Beltline, Irving, Texas

Telephone: (214) 399-1345

Staff: Kim Anderson

DENVER, COLORADO

2785 N. Speer Blvd., Suite 141, Denver, CO 80022

Telephone: (303)455-0773

Staff: Lee Hale, Linda Rose

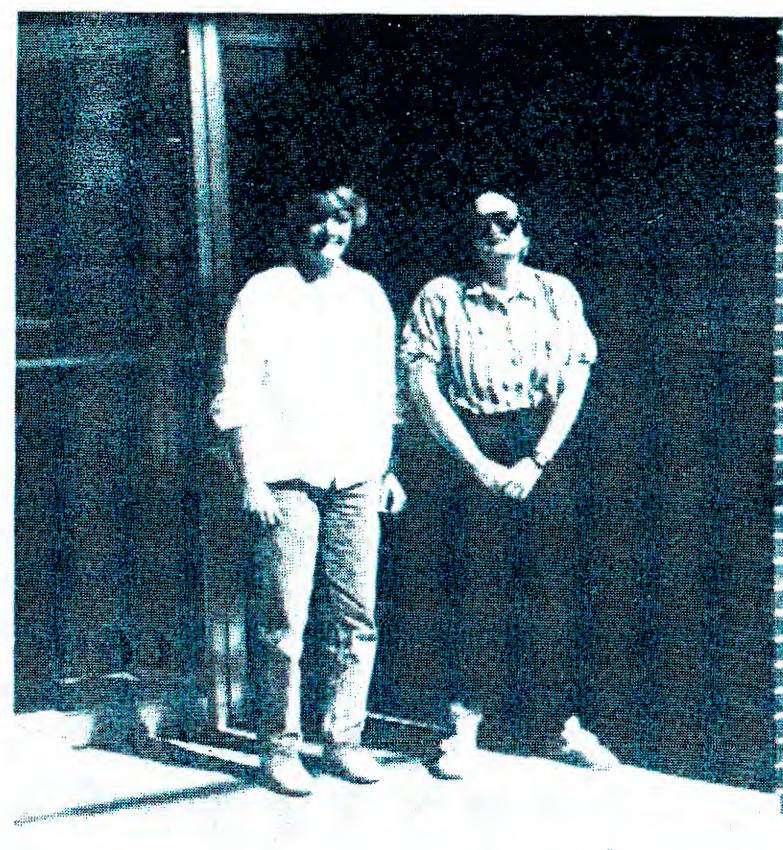
STOCKTON, CALIFORNIA

Address: 41 W. Yokuts, Suite 211, Stockton

Telephone: (209)952-8907

Staff: Richard Wiles

Although not all offices are manned all day, each has an answering service from 9 a.m.-5 p.m., Sullivan said, so that tribal members calls can be handled. And she can still use some volunteers for the regional offices, to help the students, housewives and others who are



Denver Office Workers Linda Rose, Lee Hale

already working.

Kim Anderson in the Dallas office is developing a question-

naire to determine how best that office can serve tribal members, and such a questionnaire will



Stockton Office Worker Richard Wiles And Wife Tina

probably be standardized for use in all regional offices. In the meantime, the offices are calling

to remind tribal members of regional council meetings and handling information requests.

Walking On ...

Mary E. LaClair, 86, Mayetta, died Thursday, August 22, 1991, at a Topeka nursing home.

Mrs. LaClair worked 10 years for the Slimmaker Dress Factory in Holton and later was a nurse's aide at Stormont-Vail Regional Medical Center in Topeka and at Topeka Presbyterian Manor.

She was born Jan. 18, 1905, at Emmett, the daughter of James and Sarah Ann Blandin Lasley.

Mrs. LaClair was a member of the Citizen Band Potawatomi Tribe and St. Francis Xavier Catholic Church, Mayetta, where she was an altar society member.

She was married to William LaClair June 21, 1923, in Mayetta. He survives. A son, William D. LaClair, died Sept. 16, 1966.

Other survivors include three daughters, Arlene Lingo, Leoma LaClair and Winifred Killebrew, all of San Jose, Calif.; two sons, Milton LaClair, Mayetta, and Melvin LaClair, Phoenix, Ariz.; 12 grandchildren; five great-grandchildren; and step-great-granddaughter.

Mass of Christian Burial was held at 10 a.m. Monday, August 26, in St. Francis Xavier Catholic Church, Mayetta. Burial was in Shipshee Cemetery west of Mayetta.

Gertrude Spivey, 76, Downtown Kansas City, died Sept. 3, 1991, at Trinity Lutheran Hospital. Mrs. Spivey was born in Chickasha, Okla. and moved to Kansas City in 1937. Survivors include a son, David R. Spivey, Kansas City; a daughter, Donna Welch, Crystal Lake, IL; three sisters, Pauline Gordon, Pearl Sampson and LaVern Warren of Oklahoma City, four grandchildren and eight great-grandchildren. The family suggests contributions to the Potawatomi Tribe Education Fund, Shawnee, Okla. 74801. Mrs. Spivey was the great-granddaughter of Julia Bertrand and Alva Higbee.

Donations to the Education Fund were received from: Citizens Bank & Trust, KS. - \$50; Staff and Clients of Crystal Lake Vocational Rehabilitation Center, IL. - \$24.50; Mary Lou Philbin, IL. - \$50; Michael Philbin, IL. - \$25; George and Gertrude Myers, KS - \$25.

Health aids program helps almost 400

The Citizen Band Potawatomi tribal Health Aids program served almost 400 people during the 1990-91 fiscal year, according to tribal administrator Bob Davis.

Davis said the routine year-end audit process shows that 391 people received \$92,172.90 worth of health aids during the year.

Tribal members are helped with hearing aids, artificial limbs and other aids when they qualify. A committee oversees the program and screens applicants carefully before approving them for the financial aid.

CORRECTIONS

The Citizen Band Potawatomi Tribe welcomes to the tribal rolls these two new tribal members:

Christopher Anthony Franklin
Damon Colter Franklin

The names of the young new decedancy enrollees — twin boys — were incorrectly printed in last month's issue. We regret the error.

It was erroneously reported in the last HowNiKan that the \$25 check from George and Gertrude Myers was donated to the HowNiKan instead of the Potawatomi Education Fund. Our apologies to the family.

Scholarship Winners Listed

Here is a list of more recipients of Fall Scholarships:

Terri Elizabeth Shay - University of Texas, Arlington

Mary Clarice Melot - Saint Gregory's College

Thomas Michael Renyer - University of Oklahoma

Lore Jean Kempton - St. Mary of the Plains College

Michael Lee Pradmore - Northern Oklahoma College

Loretta Ann Storm - Penn Valley Community College

Thomas Shane Coker - Seminole Junior College

Kathleen Mary Murphy - University of Maine

Tony O'Bannon - Rose State College

Marvilyn Elaine McManaway - University of Texas, Austin

Renee M. Keeler - Anoka Technical College

Richard Scott Walker - Cedar Valley College

Dennis Wayne McCarty - Wright State University

Michael Ray Bourbonnais - Fresno City College

Richard Eugene Smith - SW Baptist Theological Seminary

Carol Louise Roberts - Gordon Cooper Vo-Tech

Linda L. Harris - University of Phoenix

Kandace Comeaux - Rose State College

John Michael Tarter - California State University

Karen Elizabeth Negahnquet - University of Texas, San Antonio

Gregory William Passmore - Florida Atlantic University

Patrice Marie Crowley - Pensacola Junior College

Christopher Derrill Shay - University of Texas, Dallas

Betty Christina Burchette - OU School of Pharmacy

Lisa Charlene DuBose - Navarro College

Deanna Allen - Metropolitan State College of Denver

The deadline for Spring Scholarship Applications is December 15, 1991. Any member who is enrolled after the date of April, 1989, who was not otherwise eligible for enrollment, shall not be eligible to participate in the scholarship program which was developed from Judgment Funds awarded in Dockets 14-K, 29-J, 217, 15-M, 29-K, and 146.

DONATIONS TO THE HOWNIKAN

Barbara Cook & Georgia Siebert, CO. - \$10

Mary Klepper, OK - \$20

TRIBAL TRACTS

Three in a row!

Accounting staff wins national award again

The Citizen Band Potawatomi Tribe's accounting department has won the prestigious "Certificate of Achievement for Excellence in Financial Reporting" from the Government Finance Officers Association for an unprecedented third year in a row.

The department has now received the award for the fiscal years 1987-88, 1988-89 and now 1989-90.

The award recognizes the department for consistently high quality in its record keeping and reporting procedures to "achieve the highest standards in government accounting and financial reporting."

The accounting department consists of director Carolyn Sullivan, director of enterprise finance Susan Reinish, Becky Carter, Dee Garretson and Letha GoodChief.



From left: Letha GoodChief, Susan Reinish, Carolyn Sullivan, Dee Garretson, Becky Carter

'No shows' expensive problem at regional council meetings

Regional Council meetings bring government to the people, but at a price.

Each year for the past several years, tribal officials have packed up and traveled across the country to meet with tribal members who are too far away to come to tribal headquarters to visit or attend the annual general council meeting.

The meetings, which usually begin at 1 p.m. on a Saturday or Sunday afternoon, include a free lunch — salads, sandwiches, desserts — and a program presented by Tribal Chairman John A. Barrett and members of the Business Committee. This year, a new videotape is being shown, and more emphasis is being placed on traditional practices and customs. Prizes are given to the oldest, youngest and the one who came farthest.

These meetings are family

occasions and children are encouraged to attend. Your family members who are not tribal members are also welcome. Dress is informal, and much time is spent visiting with family and friends. It's like a family reunion in many ways.

In the past couple of years, it has become very expensive. The meetings are always held in first-rate hotels with good facilities, and the cost has been climbing. But the biggest problem is reservations: many tribal members make reservations and then don't show up. That means that the tribe has included them in the count for the meal and has to pay for them anyway, whether they are there or not.

"We sent out more than 500 invitations to the Dallas meeting," said tribal administrator Bob Davis. "We had 110 to make reservations, and only 50 showed

up." Davis said it was a sad sight watching the hotel staff carry away the uneaten food the tribe had paid for. The tribe doesn't pay a flat rate for the food; it is so much per person. When a significant number do not show up, it can cost the tribe hundreds of dollars.

"It's your money," he said. "It's the tribe's money, and it's a shame to waste it." He urged tribal members to call up to the Thursday before the meeting if they find they can't make it. The call can be made to the regional office or the toll-free number at tribal headquarters.

"We want all of you to come," he said. "That's why we hold these meetings. But keep in mind that these no-shows cost us all money, and help us get a more accurate head count."

The rest of this year's Regional Council schedule is at right.



Gift To Archives

Tribal Rolls director Mary Farrell displays a recent gift to the archives — an original 1887 allotment book. The book was given to the tribe by Charles Fairchild of Shawnee in memory of his mother, May Fairchild, who died May 13, 1991. Mrs. Fairchild was secretary of the tribe during the early 1950s.

1991-92 SCHEDULE

REGIONAL COUNCIL MEETINGS

Nov. 9	March 14
	Santa Clara Marriott 2700 Mission College Blvd. Santa Clara, California
Jan. 11	April 5
	The Point 7777 S. Pointe Parkway Phoenix, Arizona
Feb. 8	April 18
	Hyatt Regency 200 S. Pine Ave. Long Beach, California
Feb. 22	May 2
	Portland Hilton 921 SW 6th Ave. Portland, Oregon



Show
Your
Pride

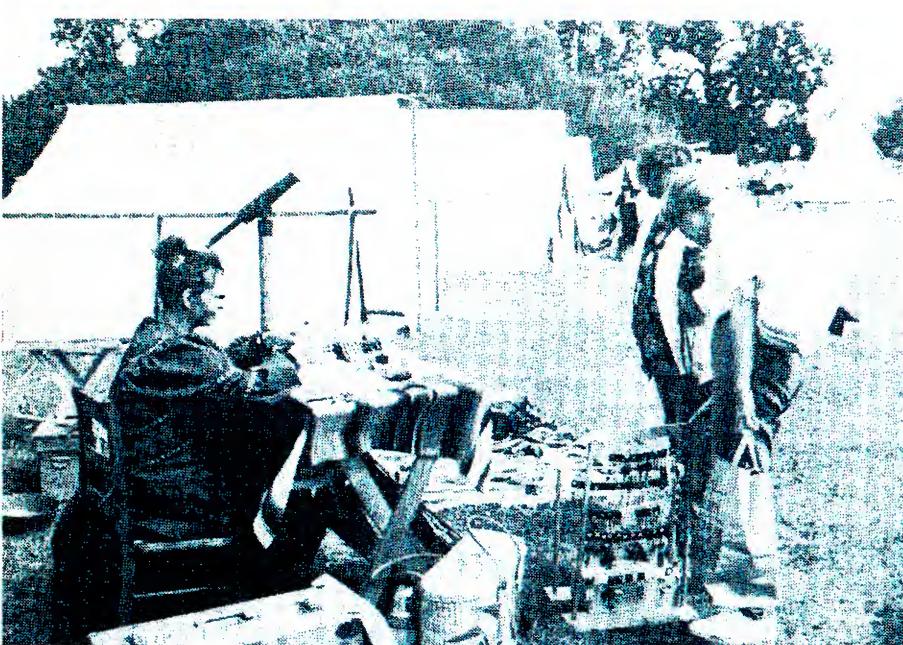
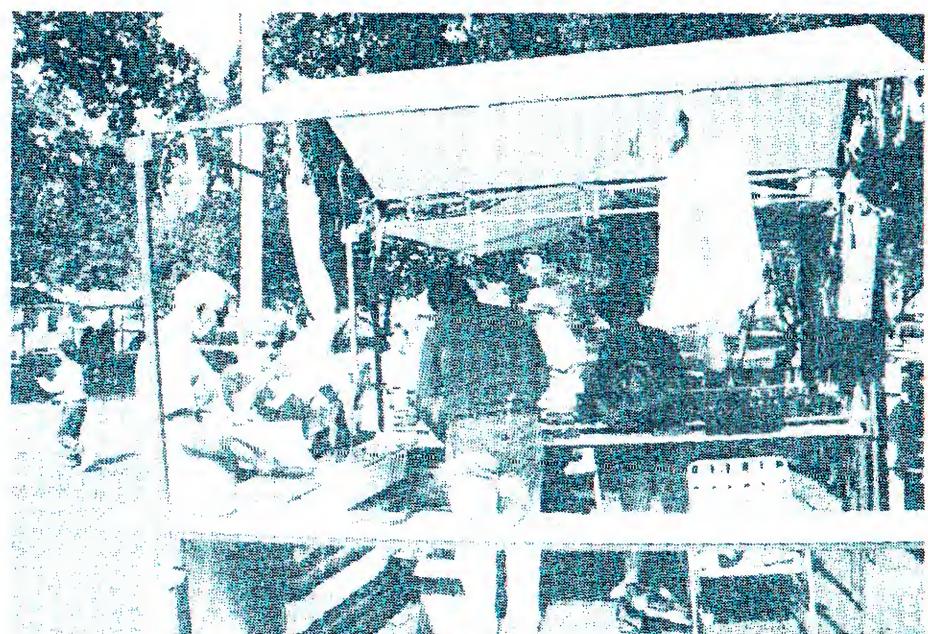
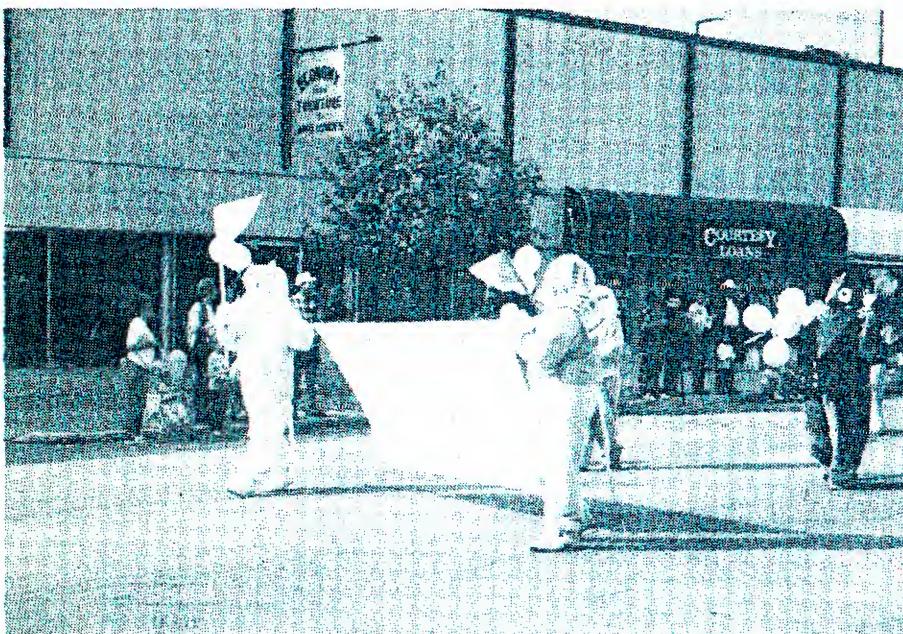
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Community Centennial Celebrations



Even though the observance of the 100th anniversary of the land run which opened Pottawatomie County was not an entirely happy memory for the Potawatomi tribal members for whom the county is named, they pitched in anyway to help celebrate. Above left, the BABES Substance Abuse Program operated out of the Citizen Band Potawatomi Health Services area marched in the Shawnee centennial parade Sept. 28 in all their furry finery. Above right, tribal chaplain Norman Kiker and vice chairman Linda Capps manned a booth in Woodland Park during Shawnee's Heritage Fest that same day, showing a pow wow video and displaying many of the items available at the museum gift shop. Below left, Potawatomi beadwork artist Peggy Lowe, in traditional dress, displayed her artistic skills as part of a living history encampment at Tecumseh's Slick Humphrey Park Sept. 21 as part of that city's celebration. Pottawatomie County was opened to white settlement on Sept. 22, 1891, and Tecumseh townsites were offered in a separate run the next day, Sept. 23, 1891. Potawatomis who were already living in there when the newcomers arrived had mixed experiences with them, but all are now part of a community proud of its varied heritage.

At least one Indian made the run of 1891...

(This article is excerpted from the book, *Tecumseh: An Illustrated History Of Its First Century*, compiled and written by Tecumseh residents as a Centennial project. The book is currently being printed and will be available soon.)

By PHIL CANNON

After the Unassigned Lands were opened, the pressure increased to open more of the Indian lands to white settlement. Most of the survey work had been done in 1872. Selection of allotments by the Indians was completed and most of them were living on them.

As spring arrived the agitation for opening became more intense. Congress was persuaded that a fall opening was necessary for the survival of the new settlers. The bill called the National Organic Act was pushed through both houses of Congress and signed by President Harrison.

It set the opening date as Sept. 22, 1891, for the Iowa, Sac and Fox, Shawnee, and Potawatomi lands. Settlers had been scouting these areas for several months to select the best land and the best starting point at the borders. Everything was in place on opening day and the race for homesteads in County B began with the

firing of soldiers' guns at various points along the line at high noon.

Surveyors had found a problem in the topography of the Tecumseh townsite and had decided to delay the Tecumseh opening until the 23rd. They moved the location of the courthouse square one block north on the 22nd and were ready to open the townsite the next day.

There had been an estimated 15,000 people seeking homesteads on the 22nd, and only about 5,000 claims available. Most of the disappointed settlers from the day before were lined up on the Tecumseh city limits the morning of the 23rd. This was in addition to those whose original intention was to claim a town lot.

A run to open a town had never been done before. It was only performed once more. There was a delay at Chandler, whose opening was set for the same time as Tecumseh. The opening at Chandler was held a week later and resulted in complete chaos. Tecumseh had experienced the same problem.

The people at Tecumseh were lined up around the townsit with only about 18 inches of shoulder space for each runner. Some of these were trying to bring their horses and vehicles in with them. The guns were

fired at noon and the race began. At sunset the dust had settled and most of the fights had subsided.

The residents of this new city spent a mostly sleepless night! A saloon and gambling house operated all night in a large tent. Many were digging in to defend their newly-won claims. The scene would have been an eerie one, set in this once empty land.

An early morning breeze wafted the smell of baking bread across the dozing mass of immigrants, and a huge crowd gathered before the board and canvas bakery erected by J. H. Hibbard and Tom Smith. "It's done enough! Take it out, we'll eat it!" they shouted, as the owners tried vainly to keep the mob out.

One of the participants was Thomas "Wildcat" Alford, noted Absentee Shawnee Indian leader and surveyor for the U. S. Government. Below is his account, from his book, "Civilization," of that interesting event from our past:

Having witnessed the "run" at the opening of Oklahoma, I determined to take a chance myself when Tecumseh, the county seat town of County B (now Pottawatomie County) was opened. I was told that I would not be allowed to hold the lots if I did stake them, but I thought the fun would be worth the trouble.

Hence, when a line was formed surrounding the site laid out for the county seat on September 23, 1891, I was in place with the others, eager for the adventure.

Among the many amusing and interesting events of that day was the fact that a huge buck deer was surrounded on the townsit, which was one mile square. Being unable to pass the line of would-be citizens, the frightened animal kept running from side to side in its efforts to escape. No one dared to shoot for fear of hitting someone inside the line or on the opposite line. But when the officer in command fired the gun which gave the signal for the run, in the turmoil and confusion that ensued no further thought was given to the deer, and I do not know what finally became of him.

I was successful in obtaining two lots on the north side of the county seat and soon became acquainted with those people whose lots adjoined mine, and we were able to assist each other as witnesses in the filing of claims. I obtained title to my lots without question, and later sold them for a reasonable profit.

When it was all ended, Tecumseh was a town, a county seat and the leading community in a wide trading area. The older Oaks in West Tecumseh had experienced their most interesting day since the arrival of Columbus in 1492.



Lowden On The Loose

Tribal member Junior Lowden, pictured here carrying the football, had a 36-yard reception when his team, the Southwestern Bulldogs, played Ouachita Baptist University on Sept. 14. Unfortunately, Southwestern lost the game, 21-10. Lowden, a Tecumseh High School graduate, is the son of museum curator Esther Lowden. He is a sophomore at Southwestern.

New Hopi law would exclude undesirables

(From *The Navajo Times*) — After years of discussing ways of dealing with undesirables on its reservation, the Hopi Tribe passed an exclusion law with teeth.

The Hopi Tribal Council unanimously adopted a new law giving the chairman of the tribe authority to exclude from the reservation non-tribal members deemed threatening to the welfare and safety of the tribe.

It also allows the tribe to assess fines and confiscate property of those who ignore the law.

"It's not an everyday ordinance," said Robert Charley, a council representative of Upper Moencopi Village and Chairman of the Hopi Law and Order committee. "It's something that's available to the tribe if it needs to use it."

"The new law is designed to protect the safety of tribal members and the tribe's resources, including its religion, ceremonies, archeology and historical materials," Charley said.

Hopi Vice Chairman Patrick Dallas said some concerns of the tribal council involved non-Indians who traveled to Hopi-Partitioned Land in support of Navajos resisting relocation and making threatening statements while on the Hopi Reservation.

Other concerns involved non-members deciding the Hopi reservation is a place they'd like to camp out on for an extended period without approval, trespassers coming on to the reservation to illegally cut wood, steal cultural artifacts, or pot hunt among ruins.

"There has to be some type of control over these types of things whereby people don't just come on to Hopi and then do as they please," Dallas said.

According to the new ordinance, being on the reservation automatically implies consent to be governed by the law.

The ordinance allows non-members to apply to the chairman for permission to enter portions of the reservation that may be closed except to Hopis or government officials conducting business. It notes that the chairman's discretion to grant or deny such a permit "shall not be subject to judicial review for an abuse of discretion."

In any action brought before the Hopi court, the ordinance says "the burden of proof shall be upon the non-member to prove that the chairman's action violates ordinance or the Indian Civil Rights Act."

Charley said the new law, which replaces a weak 1937 tribal ordinance, does not conflict with either the U.S. Supreme Court's 1978 *Oliphant* Decision, which took away tribal criminal jurisdiction over non-Indians, or this year's *Duro* Decision, which removed jurisdiction of tribal courts over Indians of other tribes.

"It comes down to the principal that a group of people can exclude certain people off their reservation if they feel its threatening their welfare, their peace, their safety," Charley said.



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	How-Ni-Kan Visors		9.95	
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	Youth People of the Fire T-shirt		7.50	
	Seal T-Shirt		8.00	
	XXL SEAL T-SHIRT		9.00	
	Youth Seal T-shirt		7.50	
	Potawatomi Pow-Wow T-Shirt		10.00	
	XXL POW-WOW T-SHIRT		11.00	
	Youth Pow-Wow T-Shirt		8.00	
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	Book-Keepers of the Fire		14.00	
	Book-Potawatomi of the West		17.95	
	The Potawatomi (book)		11.00	
	Scarlet Ribbons (book)		15.95	
	Seal Suncatcher		18.00	
	People of the Fire Suncatcher		14.00	
	People of the Fire Tote Bag		6.95	
	Seal Coffee Mugs		3.50	
	People of the Fire Coffee Mugs		3.50	
	Seal Patches		5.00	
	Decals		1.00	
	Seal Key Chains		4.00	
	People of the Fire Playing Cards		5.00	
	Suede Address Book w/seal		8.00	
	Suede Address Book w/seal small		4.00	
	Suede Photo Album		4.00	
	Suede Date Book		6.00	
	Suede Check Book		4.00	
	Beaded Earrings (various prices)			
	Beading Supplies (various prices)			

CHARGE IT TO MY	<input type="checkbox"/>		<input type="checkbox"/>		Month	Year
INTERBANK # (M/C)	Card Expiration Date					
<input type="text"/>						

Postage
& Handling

\$1.50 per item
postage &
handling-\$2 for Total
jackets & mugs

Name on Card _____
Signature _____

Ship To: _____

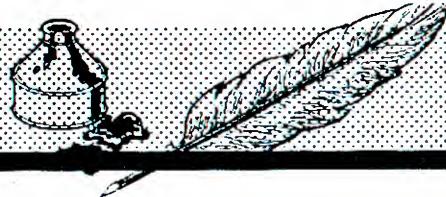
Name: _____

Address: _____

City: _____ State: _____ Zip: _____

If paying by check,
please include
Tribal Roll Number.

Mail Order Form & Payment To:
Potawatomi Museum Trading Post
1901 Gordon Cooper Drive
Shawnee, Oklahoma 74801



In your opinion ...

OILS institute new system

Dear Fellow Indian Citizen:

As many of you know Oklahoma Indian Legal Services, Inc. has taken applications for legal services on a daily basis. We have taken your application or returned your call as promptly as possible. Because of staff changes, budget constraints, and lack of volunteers, we instituted a new system on September 30, 1991. We are setting aside two days to take your applications for legal services. Those days will be Tuesdays and Thursdays between the hours of 9:00 a.m. to 4:00 p.m. Please call during those times unless you have an emergency, an immediate hearing date or an immediate answer date. If you have any questions as to whether your case is an emergency, please feel free to go ahead and call us on other days.

During the Thanksgiving holiday, applications will be taken on Tuesday, November 26, 1991 and Wednesday, November 27, 1991. During the Christmas holiday, applications will be taken on Monday, December 23rd and Thursday, December 26, 1991. Our toll free number is 1-800-658-1497.

We hope this new system will enable us to better serve those of you who are new applicants and those of you who are existing clients.

Sincerely,
Leah Harjo
Executive Director

Reader searches for information

HowNiKan:

If anyone had a woman in their family line named, Keep-Kut-Qua #1070 on the 1863 roll, who married An-twain (Curlyhead); please contact Pat Brollier, RR 4, Box 23, Bolivar, MO. 65613

Pat Brollier
Bolivar, Missouri

Law student needs help in research

Editor

HowNiKan:

I am taking a Graduate class at the University of Alaska Southeast in Indian Law. I am passionate about this class. Being a Citizen Band Potawatomi from Shawnee, I feel it is time to start to understand the forces that have shaped my life.

We are required to write a 20 page report in the class. I have decided to research the history of the blood quantum requirement. Past (1800's), present and the future. Especially the future, I remember in approximately 1988, a memo stating that "only Indians with 1/4 blood quantum

and above will be served at IHS clinics." How close to reality is this, what stopped it at that time?

Having worked as a Contract Health Specialist for SEARCH Medical Center in Juneau, AK, I am well aware of the major requirement to show proof of Indian Lineage in order to receive medical services. Can anyone on the How-Ni-Kan or tribal support staff send me any reference materials of legal articles to help me in my research?

Thank you,
Vivian L. Diven
P.O. Box 241022
Douglas, AK. 99824

Reader protests

Editor

How-Ni-Kan:

I am enclosing a copy of the letter I sent to both Smithsonian Institution and Smithsonian Magazine Editor.

The more I read about the treatment of our ancestors remains, life masks, burial sites and legends, the more active I have become in protesting these types of actions to lessen the importance of our history to future generations.

I had no idea if this was something that would be of interest to other tribal members, but I felt compelled the day I read the article to write about my feeling on the display.

I write consistently to those individuals listed in How-Ni-Kan that need our opinions. It is really up to us to public to make our convictions known, unless we have no convictions to stand up for.

Enclosed is a small donation to help in keeping our tribal newsletter in print each month.

Sincerely,
Amy Rose Goodson Herrick
1919 S.E. Indiana
Topeka, KS. 66607

P.S. I really enjoy the regional council in Kansas City each year and look forward to each years attendance with my family.

Readers enjoy the paper

EDITOR

HowNiKan:

All of our family enjoys this paper! Thanks for all the news!

Marcelli D. Power
Norman, Okla.

Dear Rocky, family and friends in Shawnee:

I regret that I was unable to be with you in Shawnee for the POW WOW. My work is permitting me no free time just now.

I want to share with you the enclosed articles from these issues of the Anthropology Newsletter. You perhaps already have access to this group, but if not it may be of interest.

Tribal member goes to pow-wow in Canada

Editor

HowNiKan:

This summer I went on a Girl Scout Wider Opportunity, "Looking Through Tomorrow's Windows". I left Phoenix, Arizona and arrived in Detroit, Michigan July 15 and from that moment forward it was a real adventure! When I arrived I was picked up at the airport and taken to my home hospitality with a girl from Atlanta, Georgia who was also attending this opportunity. The next day, we met with about 50 more girls and visited an authentic Bavarian Village near Ann Arbor. After that, we all moved to the University of Michigan at Ann Arbor. In the dormitory everything was so hectic, people were coming and going all the time.

I got settled in my room, then,



I went to the Opening Ceremony. It was amazing one hundred-sixty seven Cadette and Senior Girl Scouts from all over the country in one room! We were

then told our itinerary for the remainder of our trip.

For me, the part that was most meaningful was wearing the dress made for me by Esther Lowden, and showing everyone the clothing of my heritage.

Wearing the dress was not my only highlight, going to an Indian Pow-Wow, in Canada, was special to me because my tribe was from this area before being forced to move. I saw Indians from many different tribes, from all over North America, dancing and expressing their heritage.

The trip was a giant success and will definitely stay in my memory forever.

Heather Moody
Glendale, Arizona

Heather is a descendant of Omer Lewis.

Reader thankful for school grants

Editor

HowNiKan:

I just wanted to write to you and let you know how the school grants have helped my children. It's because of your grants that enabled them to choose a profession and carry through with it. They are both on the National Registry of Emergency Medical Technicians and are employed by McCurtain County EMS. I'm a proud mama of Leland W. Bridges and Anita (Bridges) Voss that make up the team of EMTs that covers the western part of McCurtain County. I've been told by some in the medical profession that they are the best in the county! Leland and Anita asked me to express



their gratitude to you for making this possible. I'm sure you like to know the results of school funding.

Enclosed you will find a

picture of Leland and Anita with their ambulance.

Thanks again,
Clara B. (Wano) Bridges
Valliant, Oklahoma

Reader finds spelling confusing

Editor

HowNiKan:

With great interest I've been reading your paper for some years now. The spelling of some names seem to be confusing. The last issue, for example, is Jescier to Jessier in B. Wayne Nearn's letter to you. Is this two different families or being misspelled?

B. Wayne Nearn mentions a Katie and Nellie Fessier. I have Fescier for a Katie and Nellie in the rolls of a previous issue who were the daughters of Anthony and Catherine (Tescier) Bourbonnais. Now was Catherine's children keeping their mother's name or what?

Catherine was #57 and later 42, #544, and seem to be running into this problem with others.

Maybe you or family members can straighten it out.

I'm also glad to read where

Maryann Frank is also interested in keeping the language and culture alive. I still think that the Citizen Band has a duty to start a Junior high or something to do this. There must be some among you who could teach it, at least classes on it.

I'm sure Jerry Lewis or some of the Wamego's might be interested. I did see Wm and Wm. Wamego Jr. at the Pokagon Potawatomi PowWow in South Bend, Ind. over the Labor Day weekend.

Another thing that gets lost is the intertribal marriages. One letter mentions Pawhuska who was Osage and another Echohawk, Pawnee, etc.

Keep up the good work. Your readers really appreciate the paper.

Sincerely
Marc R. Breslaver

Gaming: at issue across the nation

Pine Ridge warned assets may be at risk

(From *The Lakota Times*, Oct. 2, 1991) — Several individuals involved in illegal gambling on the Pine Ridge Indian Reservation have been warned by U.S. District Attorney Phil Hogen that they could forfeit their gambling assets.

"What took place is, we didn't really close anybody down," Mr. Hogen said, after his office received a tip there was a possibility of illegal gaming.

"We issued a warning that if illegal gaming took place after that (warning), we would seek the forfeiture of their gambling assets."

Mr. Hogen said the gaming tip involved slot machines and video poker. Mr. Hogen declined to name the parties involved because no charges were filed.

He explained that any gaming on the reservation is regulated by the National Indian Gaming Compact, however tribal laws make it more complicated than that on Pine Ridge.

Under the Indian gaming compact, tribes can operate gaming establishments on reservations if they have a gaming compact with the state. He said the State of South Dakota has a legal video lottery. In order to have video lottery machines in an establishment, the owner or manager must have a liquor license.

In the case of the Oglala Sioux Tribe, laws don't allow liquor establishments on the reservation. So tribal laws rule out the possibility of legal video lottery on the reservation in South Dakota, Mr. Hogen said.

Investigation sought by Ponca Tribe

(From wire reports) TULSA, Okla. — The Ponca Tribe has asked federal authorities to investigate four smokeshops on Indian trust land that could be operating slot machines, the chairman of the tribe said recently.

But Kinsel Lieb said he could not confirm that slot machines and video games, which require a compact with the state, were operated at a tribal smokeshop that locked its doors Sunday.

Lieb said that smokeshop, which offers "bingo-style blackjack games" has closed for renovations, but not because it is the target of a federal investigation.

The Tulsa World cited several unidentified agents with the FBI, Internal Revenue Service and U.S. attorney's office in Oklahoma City who said a Las Vegas-style casino on Indian land appears to be operating illegally.

"We've had a lot of smokeshops popping up in our areas, and we contacted outside agencies because we're concerned that they may be illegal," Lieb told *The Tulsa Tribune*.

A spokeswoman in Lieb's office said he was busy and could not be immediately reached for further comment.

Lieb said several smokeshops have operated video games, but he is not sure whether those games are operated at the Ponca smokeshop closed for renovations.

"Video gaming has gone on for some time," he said. "It's not something that has been a big issue."

Kansas Kickapoos seek casino gambling

(From wire reports) As the Kickapoo Indian Tribe negotiates to establish casino-style gambling, at least two other northeastern Kansas tribes are considering new games of chance.

Gov. Joan Finney began talks recently with Kickapoo representatives who believe a casino will help economic development on the reservation, about 70 miles northeast of Topeka.

Now George Wahquabokuk, chairman of the Prairie Band of the Potawatomi Tribe, said his tribe is interested in opening a casino at its reservation near Mayetta.

The tribal council will visit Indian-operated casinos in other states to see how they work, he said.

And Chairwoman Sandy Keo of the Sac and Fox tribe said members are discussing the idea of bringing bingo and other games to the reservation at Reserve in the extreme northeastern corner of the state.

Some Indian leaders see gambling as a way to bring new cash into their economically depressed reservations.

But they face opposition from Attorney General Bob Stephan, who issued an opinion Tuesday that compacts between the state and tribes on reservation gambling must be approved by the Legislature.

Kickapoo leaders say Stephan's opinion has no standing. Finney's office has not said whether it believes any agreement would need legislative approval.



Tribal Gaming Director David Qualls, Left, Chats With Oklahoma Governor David Walters During The Governor's Visit To Tecumseh's Centennial Celebration Sept. 21.

Class III gaming

Continued from page 1

concurrence of your office. It is our hope that you will act quickly to encourage the United States Attorney to investigate and pursue action against any violations of the Indian Gaming Regulatory Act that are occurring on Absentee Shawnee lands.

"As we discussed with former Attorney General Thornburgh, because the Justice Department was given primary responsibility by Congress for enforcing the IGRA (Indian Gaming Regulatory Act), any appearance of hesitancy on your part to enforce this law will likely result in the spread of illegal gaming on Indian lands. Unfortunately, in the past there has been some confusion and miscommunication concerning the policy of the Justice Department in Washington on enforcing the law and regards to IGRA. Forceful action by the Justice Department at this time can clear up any remaining confusion and provide a clear message to those involved in Indian gaming that the law will be enforced."

The letter, signed by both Sen. Harry Reid and Sen. Richard Bryan and dated August 29, read, in part:

"Recently we have been informed that the United States Attorney in Oklahoma has been contacted by both Indian and non-Indian parties concerning Class III gaming activities that are being conducted by the Absentee Shawnee Tribe without having concluded the required tribal-state compact. It is our understanding that the United States Attorney is prepared to investigate this situation and take action against any illegal gaming activities. We further understand they are only awaiting the

Current addresses needed for these tribal members

Names on this list are those for which either the tribe or the Bureau of Indian Affairs does not have a current address. If you can provide the needed information, contact Tribal Rolls.

Taylor, Della
Taylor, Edna Carolene
Taylor, George Fredric Colbert
Taylor, Teresa Kay
Tescier, Daniel Lee
Tescier, Denise R.
Tescier, Kevin George
Tescier, Shirley Kay
Thomas, Teresa Ann
Thompson, Deanna Louise
Thompson, Cheryl Jean
Thompson, Cora
Thompson, Lee Floyd
Thompson, Norma Kay
Tidwell, Kym Jo
Tindall, Frances M.
Tomey, Nicholas J. Jr.
Torres, Shirley A.
Toupin, Michael W.
Towler, Jeri Ann
Tracey, Patricia Ann
Trammell, Clark W.
Tripp, Patricia Ann

Tripp, Tricia Lynn
Trousdale, Anthony Lee
Truelson, Elsie Alice
Truelson, Mark
Truog, Fawn Rebecca
Trusty, Atoya Elizabeth
Tucker, Fonita La Juan
Tyler, Douglas Dean
Tyner, Frank Edward
Tyson, Ellen Jeanne
Umscheid, Eathel Pauline
Valyer, Julia Ann
VanGilder, Katherine L.
Vanpelt, Gracie May
Vargas, Abel Jr.
Veiteneheimer, Gary
Veiteneheimer, Randy P.
Veiteneheimer, Violet J.
Vieux, Edward Andrew
Vieux, James R.
Waddell, Kyle Douglas
Wade, Carol Joann
Wade, George Glen
Wade, William Dean
Walden, Tamela Gay
Wall, David Scott
Wall, Douglas E.
Walter, Gary William Duilio
Walters, Jan

Wamego, Kevin Wayne
Wamego, Paul Michael
Wamego, Paulette A.
Wamego, William Oliver III
Wano, Cindy Lou
Wano, Larry Francis
Wano, Linda Sue
Wano, Michael Kevin Sr.
Ward, Donald Parker
Ward, Frank D.
Ward, Michael Don
Ward, Quannah J.
Ward, Stephen Lee
Wardle, James Dale
Warner, Joy Lynne
Warren, Dottie Darlene
Waters, Kathy Gayle
Watkins, Priscilla Ann
Watson, Jean Ann
Watson, Lee Alexander
Weaver, Norma Jean
Weaver, Robert E.
Webb, Donald Dean
Webb, Helen Marie
Weddle, Clinton A.
Wedman, John Francis Jr.
Welfelt, Theodore William
Wellborn, Cleo
Wershey, Rebecca Lynn

ADDRESS CHANGE FORM

The following is my current mailing address.

Name: _____
(Include Maiden) _____ (Please Print) _____

Address: _____

State: _____ Zip Code: _____

Birthdate: _____

Send To:

Citizen Band Potawatomi Indians Of Oklahoma
1901 Gordon Cooper Dr.
Shawnee, OK 74801

Roll No. _____

Columbus didn't bring civilization, he found it!

(From *The Lakota Times*, Sept. 18, 1991)—Columbus had it backwards when he declared he discovered a new world in 1492, say Indian historians.

The world the Nina, the Pinta and the Santa Maria found was old, rich in thousand-year-old traditions and dotted with hundreds of complex societies, said Dan Wildcat, chairman of the department of natural and social sciences at Haskell Indian Junior College in Lawrence, Kansas.

He told participants at the Kansas White House Conference on Indian Education at Haskell recently that most history books are full of myths about Christopher Columbus' discovery of America.

Mr. Wildcat is a Yuchi Indian who was born in Coffeyville, Kan.

"To say that Columbus brought civilization to the Indians is secular mythology," Mr. Wildcat said to the more than 30 Indian educators and parents who attended the two-day conference in preparation for the White House Conference on Indian Education in January.

The opposite is closer to the truth, he said, citing newly published works, such as Kirkpatrick Sale's "The Conquest of Paradise," which document the true impact the discovery of America had on Europe.

"In 1492, for example, Europe was a feudal society wracked by plagues and despotic political systems," Mr. Wildcat said.

But with Columbus' landfall, native American fruits and vegetables, such as corn, squash, beans, tomatoes, and potatoes, were imported to Europe, improving their diet, he said, not to mention the health of nations.

Similarly, all the gold, silver and copper—mined by Indian slaves in Mexico and Peru and shipped to European markets by the ton—has been cited as the source of wealth that turned the European economy around, he said.

"Historians have shown that in 1492, the total gold and silver currency in Europe was worth about \$200 million," Mr. Wildcat said. "In 1600, just 100 years later, it had increased to \$2 billion. All of it came from mines in South America and Mexico, operated on the basis of Indian slave labor."

Politically, the debt Europe had to the Americas was substantial, he said, but as with the foods and precious metals, Americans seldom read about Indian contributions to the "Old World."

Not only did Thomas Jefferson, Thomas Paine and Ben Franklin know about and admire the participatory democracies of the Iroquois Confederation, they used the ideas when they wrote the documents which formed this nation, he said.

Mr. Wildcat said he didn't think it unreasonable to say most of the European ideas of democracy, liberty and individual freedom can be traced to encounters with Indian political systems in 1600.

The French Jesuit priests, especially, published accounts of the democratic political systems they found in America, he said, and French political philosophers like Rousseau read them.

Where else could the ideas of freedom and democracy have come from? he asked. At that time, European political systems were feudal, with no sense of the rights of the individual, he said.

But none of this is acknowledged in history books in America, he added.

What is particularly disturbing is the devastating impact Columbus had on the native peoples of America, he said.

Europeans might have gained from the encounter but the Native American does not have joyous memories, he said. "It was one of the catastrophes for Native peoples."

"Historical research in the last 10 years is filling out the details of the horror."

Within 50 years of Columbus' arrival, three Caribbean tribes were extinct, he said, and by the time the first pilgrims stood on Plymouth Rock, five million Native Americans already were dead.



Epidemics of European diseases swept the continent and millions more died of measles, influenza and small pox, he said.

With these deaths, entire political and cultural systems were destroyed.

And yet, American school children and especially Native American students are not taught any of this, he said.

Instead they are told about the search for silver and gold and trading beads and trinkets instead of the significant contributions Native Americans made to world agriculture and political ideology.

"We must change the way we teach this part of history," Mr. Wildcat said, noting that the upcoming celebration of the 500th anniversary of Columbus' landing is an ideal time to bring these critical issues into focus.

"We have the opportunity to make the change now," he said. "When we hear inaccurate information, we must take the opportunity to correct it."

Much more needs to be done in the long term, however, said Mr. Wildcat and others who attended the conference.

Textbooks have to be rewritten so that all students study the truth, they said, and Indian scholars, lawyers, scientists and anthropologists must be trained.

To do this, major efforts must be made by Indian educators and parents to make school systems sensitive to these issues and incorporate the Native American reality into the curriculum.

The White House Conference on Indian Education, mandated by Congress to try to come to grips with the failures of the education system for Indian children, should help, participants said.

The newly formed Kansas Association for Native American Education worked on a set of proposals and recommendations for consideration at the January conference.

The issue is not so much one of pointing the finger at European destruction of the Native American lands and way of life, Mr. Wildcat said, but how to rebuild for the next 500 years.

"I don't need anyone's guilt," Mr. Wildcat said. "What I want to see is some changes in the way we teach history."

Radio series will tell 'flip side' of Columbus discovery story

Peggy Berryhill wants America to hear the flip side of the 500th anniversary of Christopher Columbus' supposed discovery of the Americas.

As coordinating radio producer of "Spirits of the Present: The Legacy from Native America," Berryhill will produce in 1992 the only nationally-syndicated series that will deal with the Columbus quincentennial from the Native Americans' perspective.

The series is one of many projects the former Oklahoman has taken on in the past two decades. Berryhill has worked in print journalism, public radio and produced other radio projects despite not having a formal journalism education.

She was raised in Okmulgee until her parents, Martha Perryman Berryhill and the late James Berryhill, moved to California when she was 5.

A resident of Maryland, she is currently working as a consultant to the Smithsonian Institution, and the Native American Public Broadcasting Consortium. She began coordinating the Columbus project in September 1990 after the

NAPBC requested her expertise.

Berryhill is one of two Creeks involved with the series. Creek writer Joy Harjo, a University of New Mexico professor of English, also is a member of the series' advisory committee.

Berryhill maintains the documentary is unprecedented because it is being developed with input from Native American communities.

Native Americans offered suggestions as to "what the subjects should be, who we should interview and what perspective Indian communities want (non-Indians) to have."

The series is a celebration of the survival of Native American people before and after Columbus. The 13-part documentary addresses native American life from historical and contemporary viewpoints. Two parts of the 12-part series is specifically geared toward addressing the quincentennial.

The series is a production of the NAPBC in Lincoln, Neb., and Radio Smithsonian in Washington, D.C.

The series is funded in part by a major

grant from the Corporation for Public Broadcasting, with additional funding from the Smithsonian's Educational Outreach Fund. It will be distributed by American Public Radio in January 1992. Five APR affiliates in Oklahoma will have access to the program.

"We're looking forward to it," said Susan Anderson, program manager for KOSU in Stillwater. "We think it will be a great service to our Native American community, and at the same time, educational to the non-Indian community as well."

The producers are obtaining opinions, stories and Native Americans' views of Columbus' arrival by going to Indian communities throughout the United States. This is why Berryhill is seeking the assistance of tribes and Native American producers.

"The tribes help introduce producers to local Native Americans who go with us on the interview and translate," she said.

"We need help; I can't send radio producers out into the community and expect the community to accept them with

open arms."

In turn, they are offering Indian producers opportunities to learn and improve their radio skills.

Berryhill said she hopes to return to Washington with three to four Native American producers who will be involved in mixing the series this fall. She said her objective is to break through Native American stereotypes through exposing lesser-known tribes.

She said she believes non-Indians have few images of Indians other than those portrayed in movies such as "Dances with Wolves." She said there are three types of modern day Native American stereotypes: the noble savage, the alcoholic or unemployed Indian and victim Indians.

"Indians are teachers and attorneys; we're not the poor victim images that are often seen," she said.

The series will share information about the first encounter and show how Indian people were active participants throughout history. "We know that there are a lot of exciting things happening in the Indian world and that's what we hope to share."

Oklahoma to honor Native Americans rather than Columbus

Gov. David Walters proclaims 1992 'Year Of The Indian'

As festivities take shape nationwide to celebrate the 500th anniversary of Columbus' arrival in the New World, the state of Oklahoma has chosen to focus on America's native people and proclaimed 1992 as Year of the Indian.

Oklahoma governor David Walters announced the event September during a press conference at the State Capitol. He called the observation "a great opportunity for Oklahoma to differentiate itself" by pointing out the uniqueness of the state's Indian history and culture and the need to preserve it.

Known as Indian Territory before statehood and now home to the nation's largest American Indian population, Oklahoma is the only state to designate such an event, according to W. Richard West, Jr., founding director of the Smithsonian's National Museum of the American Indian.

West, a Cheyenne Indian and native Oklahoman, called Oklahoma's declaration "a commentary on the quincentenary itself, because it is in that year that we will be focusing on the encounter that occurred between the natives of this hemisphere and the Europeans who arrived in 1492."

Principal Chief of the Cherokee Nation Wilma Mankiller said the arrival of Columbus ushered in "a period of incredible devastation of native people throughout this continent."

"This so-called Columbus discovery, which is really a myth, actually initiated a period of time which was very bad for native people," she said.

West agreed, saying the encounter resulted in a tremendous amount of suffering among the continent's natives.

"I think the arrival of Columbus created mixed messages and impressions in the native American community," he said. "We need to focus on the fact that a great deal was already here before Columbus arrived and we need to make sure everybody in this country knows that, going into the Quincentennial."

West added that Americans need to recognize the contemporary culture and civilization of the native people living today.

Mankiller says Oklahoma's Year of the Indian can be used to educate and dispel some misconceptions about American Indians.

"There's a tremendous vacuum of information about native people in the general public and that vacuum unfortunately is filled with negative stereotypes. I think 1992 presents an opportunity to dispel some of those negative stereotypes."

"Oklahoma's proclamation will give schools the chance to do something with Indian history and talk about tribes in their area."

Jim Thomas, Oklahoma Cabinet Secretary for Tourism and Recreation, said he hopes Year of the Indian will create a greater awareness of the state's Indian influence. He encouraged people to "come to Oklahoma and experience the richness of the state's Indian heritage and culture."

Oklahoma's 36 federally recognized Indian tribes hold more than 100 public powwows annually and the state has several tribal museums, Indian art galleries and other attractions.

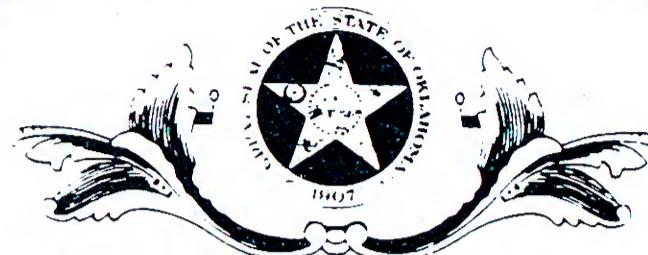
"I think Oklahoma is saturated with native American influence, particularly in the arts," said state senator and Seminole Indian artist Billy Haney. "You would not have the same impact of tourism in Oklahoma if the native people were not here. Basically they don't put on powwows for people, they share their culture through dance, music and stories. Travelers are intrigued by that."

The Oklahoma Indian Affairs Commission and the Indian Tourism Promotion Task Force joined with the state tourism department to develop and promote the event.

A special emphasis will be placed on the hundreds of existing Indian events and attractions in the state during Year of the Indian, according to tourism official. Special events and celebrations are also planned. Lieutenant Gov. Jack Mildren, also chairman of the Oklahoma Tourism and Recreation commission, said the department will work closely with the Indian community to "ensure Oklahoma's Indian tourism products are developed and promoted in ways acceptable to the Indian people." The proclamation states a "year-long commemoration encompassing the entire state is a fitting tribute to Oklahoma's Indian people" and calls on all Oklahomans to join in the celebrations planned during the year.

"I think there is an observation that can be made in looking at Oklahoma's declaration," said West. "We all need to come to grips with the cultural diversity of the United States, to understand the first citizens of this country are still here. They have survived in the face of great difficulty, and they will continue to make contributions in the future which all of us, in kind, will value."

STATE OF OKLAHOMA



EXECUTIVE DEPARTMENT

Proclamation

Whereas, the first Europeans arriving in the New World found native people - a peaceful, spiritual people living in harmony with their environment; and

Whereas, Oklahoma has its roots as "Indian Territory" in the days before statehood; and

Whereas, Oklahoma today is home to 251,000 American Indians, the largest Indian population in the nation, and Oklahoma proudly flies the flags of 36 federally recognized tribes; and

Whereas, the beauty of Oklahoma's Indian heritage is one of the state's greatest gifts and the very word "Oklahoma" ignites magnificent images of the Indian art, traditions and culture Oklahomans cherish; and

Whereas, Oklahoma's Indian artists, dancers and writers are among the best in the world and reflect Oklahoma's spirit and history; and

Whereas, Oklahoma's Indian people share their culture with the rest of the world through powwows, art, museums, dance, music, dramas, reenactments and storytelling; and the contributions, both past and present, made by Oklahoma's Indian people benefit all Oklahomans; and

Whereas, Oklahoma's Indian people have shown great strength and endurance and strived to preserve their culture and tribal traditions through the years and changing times; and

Whereas, American Indians were truly the first conservationists and their inherent respect and love of nature are a lesson to us all; and

Whereas, a year-long celebration encompassing the entire state is a fitting tribute to Oklahoma's Indian people;

Now, Therefore, I, David Walters, Governor of the Great State of Oklahoma do hereby proclaim 1992 as the

"Year of the Indian"

in Oklahoma, and call upon all Oklahomans to join in the celebrations planned during the entire year of 1992.

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the State of Oklahoma to be affixed.

Done at the Capitol, in the City of Oklahoma City, this 24th day of September, in the Year of Our Lord one thousand nine hundred and ninety-one, and of the State of Oklahoma the eighty-third year.

SECRETARY OF STATE

GOVERNOR

DALLAS REGIONAL COUNCIL

Dallas Marriott Quorum
October 5, 1991



Two guests received a "keeper of the fire" suncatcher for traveling farthest. Pictured above is one recipient, George Melot, from Lubbock, Texas.



Ashley Blackman from Midland, Texas, also received a suncatcher for traveling farthest. He drove from Hobbs, New Mexico.



Joshua Dorries, age 3, born June 28, 1988, was awarded a T-shirt for being the youngest guest.



Tribal member Dell R. Durham and husband Bob Durham.



Chairman John Barrett presents Dorothea DeGraff Overlay with a set of Woody Crumbo glasses for being the "smartest" or the eldest of the guests. Dorothea will be 84 on December 20, 1991.



Mickie Hunsucker and daughter Leslie Hunsucker.

Historic treaty signed to improve law enforcement

In an historic move, four Indian tribes in Oklahoma have signed a treaty to improve law enforcement services on lands within each tribe's reservation boundaries.

The four neighboring Indian tribes — the Sac and Fox, Citizen and Potawatomi, Iowa, and Kickapoo — have entered the law enforcement treaty which authorizes police officers of one tribe to cross-deputized as police officers of the other three tribes. The reservation areas of the four tribes lie in portions of Lincoln, Oklahoma, Payne, and Pottawatomie counties in Oklahoma. The Indian reservation boundaries converge and adjoin each other in Pottawatomie county. The combined reservation areas comprise an approximately 1,600-square mile area in east-central Oklahoma. Fourteen Indian tribal police officers are affected by the treaty.

Under the terms of the treaty, officials of the Indian tribes have entered the agreement for the purpose of working in a spirit of cooperation to improve the level and quality of law enforcement services to all persons located within the respective tribal

Police chiefs of the four tribes signing the treaty are pictured here, from left: Melvin Shelton, Iowa Tribe; Kathleen Leading Fox, Kickapoo Tribe; George Harjo Jr., Sac & Fox Nation; and David Kubiak, Citizen Band Potawatomi Tribe

territorial jurisdictions. In addition to the regular tribal police commissions and the state deputy sheriff commissions currently by tribal peace officers, each tribal police officer will be deputized and authorized to enforce the laws and provide police assistance in the other tribes' territorial areas.

Truman Carter, Sac and Fox chief negotiator for the law

enforcement treaty, said in a press release that "This unprecedented joint Indian treaty is the culmination of the collective unified efforts of Indian tribal leaders who are dedicated and committed to providing the best possible police services in the Indian country. The law enforcement treaty affirms the government-to-government relationship between the four tribes and

respects the sovereign authority of each tribal government. The treaty is termed a treaty because the four Indian tribes possess the authority of sovereign nations, especially in the area of the police power."

"We must thank our fellow tribal leaders of the Citizen Band Potawatomi, Iowa, and Kickapoo

tribes and express our appreciation to them for placing such a high priority on addressing law enforcement issues in Indian country," said Sac and Fox Principal Chief Elmer Manatowa.

The law enforcement treaty is signed by Elmer Manatowa, Citizen Band Potawatomi Chairman John A. "Rocky" Barrett, Iowa Chairman Howard Springer, and Kickapoo Chairman Ricardo Salazar. The treaty is a one-page agreement on 11" x 17" light brown parchment paper. Duplicate originals were prepared and each tribe has received an original of the signed document.

"Each tribe has limited financial resources to employ the number of police officers needed to adequately cover such large geographic areas. It makes good sense to pool our resources since we have an excellent working relationship with the police officials of these tribes. We appreciate the support the tribal leaders have given to those of us in law enforcement," said George Harjo, Sac and Fox Chief of Police.



Area tribal law enforcement officials have been working with county officials on cross-putratization agreements. Pictured here are Citizen Band Potawatomi Tribe Police Chief David Kubiak, Sac & Fox attorney Truman Carter, Sheriff Bud Davis, District Attorney Miles Zimmerman, and Sac & Fox Police Chief George Harjo Jr.

Governor David Walters signs first state-tribal law enforcement agreement

The first state-tribal law enforcement agreements in state history were signed Oct. 2 by Gov. David Walters as Sac & Fox leaders looked on.

The cross-deputization agreements, which were approved during a signing ceremony at the state capitol in the governor's conference room, were previously signed by officials of Lincoln and Pottawatomie counties. The law enforcement and jail services agreements are expected to be used as a "model example" for the rest of the state, according to a Sac & Fox news release.

"Although the Sac and Fox Nation has had a cooperative

agreement with each of the counties since 1985, the agreements are the first such documents to be approved under new state statutes," said Truman Carter, Sac and Fox Treasurer who negotiated the agreements.

The agreement authorizes county deputies to enforce the tribal law on Sac and Fox Indian country, while Indian-tribal police officers help enforce state law on non-Indian property in the counties. The county jails serve as the tribal jail.

According to state law passed in 1988, any city, county, or state agency may enter a joint agreement with Indian tribes. The agreements are reviewed and

approved by the state Joint Committee on State-Tribal Relations and the governor's office. The state joint committee is headed by Sen. Kelly Haney, Seminole.

In other counties across the state, many law officials are not entering Indian lands due to lack of jurisdiction. In some cases, the safety and lives of persons are in jeopardy while officials question Indian and non-Indian boundaries. Carter said county law officers and Sac and Fox police officers complement each other by respecting each jurisdiction, yet assisting when necessary and taking action when warranted.

Statement OF CONDITION

ASSETS

SEPTEMBER 30, 1991

Cash and Due from Banks	1,251,193
Federal Funds Sold	812,000
Investment Securities	2,642,277
Federal Reserve Stock	75,000
Net Loans	12,083,888
Bank Premises, Equipment and Fixtures	518,482
Other Assets	591,915
Total Assets	17,974,755

LIABILITIES

Deposits	15,945,278
Other Liabilities	194,507
Stockholder's Equity	1,834,970
Total Liabilities and Stockholders Equity	17,974,755

MEMBER FDIC

DIRECTORS:

John A. Robinson, M.D.

Ophthalmologist

Chairman of the Board

John A. Barrett Jr.

Refinery Owner

Vice Chairman of the Board

Bob F. Davis

Administrator, Citizen Band

Potawatomi Tribe

Hilton Melot

Manager, Crude Oil Transpor-

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NATIONAL NEWS

Native American art exhibition continues through November 17

"A Separate Vision," an exhibition showcasing works by four contemporary Native American artists, opened Sept. 6 and continues through Nov. 17 at the Smithsonian's National Museum of Natural History.

The exhibition features the work and ideas of four artists—Navajo landscape painter Baje Whitethorne, Santa Clara sculptor Nora Naranjo-Morse, Hopi Kachina carver John Fredericks and Navajo weaver Brenda Spencer.

"Work of contemporary Native American artists carries a compelling message of what it means to be an Indian today," says exhibition organizer Linda Eaton, who is curator of ethnology at the Museum of Northern Arizona. "These four artists work in the most contemporary

methods of their media, a fact that invites controversy among collectors and among their own people. The struggle to have their work recognized for its artistic merit and not just as a craft is important to these artists."

Whitethorne's early childhood was similar to those of past generations of Navajos. However, as an adolescent, he lived with a non-Native American family, and has only recently relearned traditional Navajo values. In his art, Whitethorne finds a place to reconcile his two life experiences.

For Naranjo-Morse, sculpting is a method of expression. She says that her clay figures tell the stories of her people's experiences in a manner that others can understand.

In conjunction with the

exhibition, Naranjo-Morse will present a slide lecture on her art from noon to 2 p.m. on Oct. 18, in the Museum of Natural History's Baird Auditorium. She will also demonstrate her sculpture on Oct. 19 and 20 from 10 a.m. to noon and 1:30 to 4 p.m., in the museum's Native American Public Program Demonstration Area.

John Fredericks, who has only recently become a full-time Kachina doll carver, sees his work as artistic sculpture. The dolls are of great religious importance to the Hopi and are considered sacred. His sensitivity to the material and the delicate mixture of cultural, natural and mystical elements involved contribute to his popularity with the public.

Spencer is a member of a new

generation of Navajo weavers who, unlike traditionalists, use processed wool. This choice of material eliminates the long,

tedious process of cleaning and spinning and gives her a wider variety of colors from which to choose.

Report shows economic development programs that are working

First Nations Development Institute (formerly First Nations Financial Project) has issued its 10-year Report highlighting its activities during the past decade.

The 64-page report documents successful projects in economic development throughout Indian Country. "We always hear of economic programs that fail," said Rebecca Adamson, president and founder of the organization. "This report details First Nations' development process and the economic programs been put in place on reservations. It shows these programs are working and working well."

The report is available to all interested parties by writing First Nations Development Institute, 69 Kelley Road, Falmouth, VA 22401.

First Nations Development Institute is a non-profit organization dedicated to culturally appropriate economic development on Indian reservations. The organization believes in empowerment through self-sufficiency and takes no Federal or State government money toward its efforts.

Fourth Annual Conference of the Coalition for Indian Education to be held in Albuquerque in November

Nationally-known educators and Exemplary Indian Education programs are the two features of the Fourth Annual Conference of the Coalition for Indian Education (CIE) in November.

The conference, to be held in Albuquerque November 20-22, 1991 has the theme "Connecting with the Mainstream." In addition to four nationally-known speakers, the Conference will feature 25 workshops presented by Exemplary Indian education programs. The location is Albuquerque Four Seasons Hotel, Albuquerque, New Mexico.

The Indian National Finals Rodeo will begin during the Conference and continue through November 24. This is an excellent opportunity for rodeo fans to combine continuing educational opportunities with the fun of rodeo.

In addition, six national organizations have committed to presenting the workshops on their organizations' programs and how to prepare for careers in their fields.

The first day keynote speaker will be Victor Herbert, Board Member of the National Dropout Prevention Center (NDOPC) and the Superintendent of the Phoenix Unified School District.

Keynote speaker for the second day will be Dr. Janice Weinman, Vice President of the

College Board. The College Board is the leading organization working to assist students to make the transition from high school to college successfully.

Keynote speaker for the third day is Norbert Hill, Jr., the Executive Director of the American Indian Science and Engineering Society (AISES).

Workshops emphasizing exemplary Indian education programs include:

- Year Round Education Planning
- How to Write Winning Proposals
- Achieving Exemplary Status
- Exemplary Impact Aid Programs
- Improving Reading Comprehension
- Successful Retention of Indian High School Students
- National American Indian Honor Society

• Creating a Climate for Retention

- A Successful Program to Recruit Indian Students
- Measuring Success in Indian College Programs
- Preparing Indian Students for College

For additional information regarding the conference, contact Dr. Dean Chavers at (505) 275-9788 or Dr. Lester Sandoval (505) 759-3614.

BIA makes organizational changes

The Department of Interior has approved organizational changes in the Bureau of Indian Affairs (BIA) that abolish the position of deputy to the assistant secretary - Indian affairs (Operations) and change the titles of the four remaining deputies to office directors.

The changes also create the new position of deputy commissioner of Indian affairs, office of management and administration, and establishes the office of self-governance in the office of the assistant secretary - Indian affairs. They also describe the functions of the office of the commissioner of Indian affairs in providing for the establishment of a deputy commissioner.

The changes formalize the organization and functions of the office of trust funds management

established by Secretarial order in October, 1989. These adjustments pre-date the package of changes announced by Secretary Manuel Lujan in his Sept. 28 meeting with Indian tribal leaders.

While the new deputy commissioner's slot does not replace the old position of deputy to the assistant secretary for operations, the responsibilities will be essentially the same and all BIA directors will report directly to the deputy commissioner. Directors in the Bureau will head the offices of Indian education programs, tribal services, trust and economic development, trust funds management, and management and administration.

Only three of the director positions are currently filled. Edward Parisian heads educa-

Oils search for new logo

Oklahoma Indian Legal Services (OILS) invites your participation in a new "LOGO" contest. Please submit your version of a lance with four eagle feathers. OILS will use the winning lance for its logo in celebration of its 10th anniversary. Prize money will be awarded to the first place winner in the amount of \$100.00 and \$50.00 for second place. The deadline for all entries will be December 1, 1991. Contestants will be asked to provide a release of all copyrights. Please send all entries to: Leah Harjo Ware, Executive Director, Oklahoma Indian Legal Services, Inc., 3033 N. Walnut, Suite 103W, Oklahoma City, OK 73105. OILS eagerly awaits your submissions. Ah-ho and Mvto!!!!

Lawrence Prize Winners

Lawrence - Prize winners and participants in the third annual Lawrence Indian Arts Show juried competition show and sale have been announced by show officials.

Award recipients at the juries competition included Best of Show winners Lee Mann in two-dimensional art and Craig Dan Goseyun in three-dimensional art. Merit awards winners are Barry Coffin, Lynn Celeste Conner, Anita Fields, Goseyun, Shan Goshorn, Connie and John Guthrie, Laurie Houseman-Whitehawk, Manyi-ten, David Miller (a Citizen Band Potawatomi tribal member), Chris Musgrave, Sandra Okuma, Char Pully, Howard Slice and Gary Yoyoki.

tion, Ronal Eden, tribal services and Patrick Hayes is director of trust and economic development. Stanley Speaks, area director of BIA's Portland area office, is in acting position as deputy commissioner. The position of director, office of trust fund management, will soon be advertised, as will the position of director, office of management and administration.

The head of the new office of self-governance in the assistant secretary's office is also vacant. The Bureau first proposed last September that the office be established as part of the overall restructuring of Indian affairs in the Department. The office will provide increased focus on self-governance and self-determination and serve as an advisory capacity to the assistant secretary on self-governance and self-determination. The person heading the office, which reports directly to the assistant secretary, will also develop and make public budgetary information useful to tribes and the department in negotiating self-governance and other self-determination agreements.

The head of the new office of management and administration will have the responsibility for general, overall direction of the office of administration, office of data systems, and office of facilities management.

The position of commissioner of the Bureau of Indian Affairs still exists officially, but has not been filled since 1979. The job can only be filled by a presidential appointee subject to Senate confirmation. In the current setup, a deputy commissioner will run the day-to-day activities of the Bureau.

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NATIONAL NEWS

Pawnee Tribe prevails in Nebraska Historical Society lawsuit

A Nebraska court has ruled that the Nebraska State Historical Society (NSHS) is a state agency violating the state's public records law by not disclosing HS documents requested by Pawnee Tribe of Oklahoma. Lancaster County District Judge Donald Endacott issued the ruling in late May, ordering the NSHS to comply with the law by providing the Pawnee Tribe with HS records concerning the agency's treatment of Pawnee skeletal remains and burial offerings.

The ruling is the result of a long-standing and often bitter dispute between the NSHS and the Pawnee Tribe over Pawnee remains and burial goods interred and held by the NSHS in violation of the cultural and religious beliefs and wishes of the Tribe and its members.

"The Pawnee Tribe is pleased that it has prevailed on all claims in this litigation," said Robert Peregoy, a senior staff attorney of Native American Rights Fund (ARF) representing the Pawnee Tribe. "It simply defies all reason, logic and morality, let alone the law, that the descendants of the first Nebraskans—the Pawnee people—cannot even walk through the doors of a state government agency to see the history and records concerning the treatment of their own deceased ancestors—first without an order from the Attorney General, and now without an order from the court," Peregoy said. "Such disparate treatment should be unthinkable in an open, democratic society which upholds equal protection of the law for all persons regardless of race or color."

In 1989 the Nebraska Legislature enacted precedent-setting legislation which requires public agencies in the state to return all reasonably identifiable Indian remains and burial offerings to their respective tribes for reburial. The NSHS, led by its executive director, James Hanson, bitterly opposed LB 340, which was championed by NARF, and the Pawnee and Nebraska tribes. Pursuant to the reburial law, in 1990 the NSHS provided the Pawnee Tribe with an inventory of skeletal remains and burial offerings which the NSHS claimed were "reasonably identifiable" as Pawnee. However, these remains and offerings, eventually reburied in Genoa, Nebraska, were limited primarily to "historic" Pawnee, and did not include all reasonably identifiable Pawnee remains, as required by law.

To remedy this alleged illegal action, the Pawnee Tribe filed a lawsuit under LB 340 in March of

1991, the state ombudsman ruled in favor of the Tribe and ordered the NSHS to return a significant number of the withheld Pawnee remains and burial offerings to the Tribe for reburial.

Among the remains ordered to be repatriated were the so-called pre-historic Ikskari Pawnee. Although the NSHS had refused to return these remains on the alleged basis that they were not "reasonably identifiable" as Pawnee, NSHS archaeologists had concluded nearly two decades ago in scholarly publications that the pre-historic Ikskari were Pawnee.

In the fall of 1989, an NSHS employee told a NARF attorney that the NSHS intended to return only "historic" Pawnee remains to the Tribe, rather than all reasonably identifiable Pawnee remains, as required by the burial law. In response, the Tribe wrote to Hanson to determine if such was the official position of the NSHS. Hanson refused to respond to repeated written requests of the Tribe sent over a four-month period. Finally, in January of 1990 the Tribe requested the information under the state's public records law.

Hanson refused to respond to the Tribe's request and instead filed suit against the Tribe. Shortly after the suit was filed, the Attorney General of Nebraska intervened on the side of the Pawnee Tribe on behalf of the State of Nebraska.

According to Peregoy, "The evidence indicates this lawsuit amounts to nothing more than an attempt to cover-up NSHS obstruction of the implementation of LB 340 by refusing to completely return what the NSHS knew all along were reasonably identifiable Pawnee remains. It certainly appears the lawsuit was filed in an attempt to frustrate the Tribe's effort to expose this unconscionable obstruction of the law."

In its lawsuit, the NSHS contended it was not a state agency, but rather a private nonprofit corporation and therefore was not subject to the public records law. In the alternative, the NSHS claimed the documents the Tribe sought were not public records or were exempt from the disclosure provisions of the law. The court rejected all of the Historical Society's claims in ruling in favor of the Tribe and State.

The evidence established that Hanson filed the lawsuit without receiving authorization or approval from the NSHS Executive Board, the agency's policy-making body. Judge Endacott found that at the time Hanson filed the suit, the NSHS Board was on record with standing

policy decisions that the NSHS was a state agency or department. Endacott further found that prior to Hanson's suit, the board had voted on two separate occasions to comply with the public records law.

These latter policy decisions were issued by the NSHS Board after the Attorney General of Nebraska ordered the NSHS to comply with the public records law in 1988 and again in 1989. The Attorney General's orders resulted from complaints filed by the Pawnee Tribe after Hanson refused to disclose NSHS information concerning Pawnee skeletal remains and burial offerings, both before and after the precedent-setting burial law was passed.

In ruling for the Tribe on all claims in the case, Judge Endacott listed extensive evidence showing the NSHS is a state agency, including a 108 year-old statutory scheme which expressly established the NSHS as a state agency, and legislative appropriations exceeding \$21 million since 1980 which have accounted for more than 75 per cent of the agency's operating budget.

Although Hanson filed the suit claiming the NSHS was a non-

profit corporation and denying it was a state agency, he admitted at trial that he could not recall the NSHS policy board ever holding the NSHS out as a private nonprofit corporation at any time during his tenure as executive director of the agency. Evidence adduced at trial also established that Hanson had signed numerous official state documents attesting to the fact that the NSHS is a state agency.

Judge Endacott found that in addition to being treated as a state agency and representing itself as a state agency, the NSHS has never complied with the reporting requirements for private nonprofit corporations.

The Historical Society's claim that it is a non-profit corporation was based on its allegation that the 1883 statute which made it an institution of state government was unconstitutional. The court flatly rejected this claim on the basis that it was the founding fathers of the NSHS who drafted and lobbied the 1883 legislation into law, thereby making the NSHS a state agency.

Endacott ruled that the documents sought by the Tribe are public documents and do not fall under any exemptions in the

public records law. The NSHS has violated and continues to violate the law by not responding to the Tribe's request, the judge said. Endacott further held that "NSHS must, therefore, produce all of said requested documents that are in existence and that are within its possession, custody or control, for inspection by the Tribe in accordance with the public records law."

Attorney Peregoy lauded the decision, stating that "The ruling will restore dignity and truth to the words engraved in stone in the headquarters of the NSHS—'HERE OPEN TO ALL IS THE HISTORY OF THIS PEOPLE.'

Hanson declined to comment on the decision until the NSHS Board discussed the matter at its June 12 meeting. After an executive session at that meeting, the controversial agency head announced his pending resignation.

In late June, the Pawnee Tribe filed a motion to recover attorneys fees and costs incurred in the litigation. The motion is subject to an evidentiary hearing scheduled for September 11 and 12, 1991 before the Honorable Donald Endacott in the District Court of Lancaster County, Lincoln, Nebraska.

More legal scuffling ahead for Pawnee Tribe says attorney

(From Associated Press reports) — The Pawnee Tribe of Oklahoma appeared to win another round from the Nebraska State Historical Society recently, but an attorney for the tribe said more legal scuffling lies ahead in the fight for Indian artifacts.

The society announced it wouldn't contest a grievance the tribe filed with the state ombudsman's office over historic period artifacts.

However, the society's position held out at least the possibility of further legal wrangling over a particular piece known as a King George III peace medal.

"I wish I could say that this surprises me, but it just represents the foot-dragging that we have faced every step of the way," said Robert Peregoy, an attorney with the Colorado-based Native American Rights Fund which represents the Pawnee.

The Pawnee and the historical society have been arguing for years over possession of artifacts in the society's collection. A state law requires that certain Indian remains and tribal artifacts be returned to the tribe.

The Nebraska State Historical Society board of directors is convinced that further bureaucratic or legal proceedings would

be counterproductive," said a statement read by society museum director Lynne Ireland. "Therefore, the society is notifying ... the Pawnee Tribe ... that the requested historic period artifacts will be turned over to the tribe."

The society said it will make an effort to contact the heirs of the late archaeologist A.T. Hill to find out if they wish to put in a claim for the peace medal. If no claim is made within 90 days, the medal will go to the Pawnee, the statement said.

Peregoy said that state law makes clear that the peace medal is an artifact that was buried by the Pawnee with Pawnee skeletal remains, and therefore it must go back to the tribe, like other artifacts.

"The law doesn't say that the artifacts go back to a relative of someone who dug them up and took them from a Pawnee gravesite," Peregoy said. "The law says that the artifacts go back to the tribe."

"The society has returned other artifacts, which it acquired in exactly the same fashion, but is now using this ruse to further delay return of this particular piece."

Indian National Finals Rodeo returns to Albuquerque

Albuquerque, NM — The sixteenth annual Indian National Finals Rodeo will return to the New Mexico State Fairgrounds in Albuquerque, New Mexico November 21-24, 1991. The rodeo features top Indian cowboys representing ten regions in the U.S. and Canada. The Indian rodeo contenders will compete for \$80,000 in prize money and awards. Events include saddle bronc riding, bareback riding, bull riding, calf roping, steer wrestling, team roping, barrel racing and the coveted title of All Around Champion.

In conjunction with the rodeo, a powwow and trade fair will also be held at the Fairgrounds. The Indian National Finals Rodeo offers world class rodeo competition, colorful Indian dancing, authentic arts and crafts and traditional Indian food.

Rodeo competition begins at 7:30 pm Thursday through Saturday and 2 pm on Sunday. Tickets are available at Ticketmaster at Smith's or by calling (505) 884-0999.

Tribes in Oklahoma...

OU College of Public Health invites Native Americans to explore program

Native Americans who have an interest in the environment, biostatistics, community health education, teaching or business, are invited to explore a program at the University of Oklahoma Health Sciences Center in Oklahoma City.

The Graduate Program in Public Health for Native Americans, offered by the OU College of Public Health, provides career opportunities for Native American college students and those already working in health care professions, said Jane Tiger, associate director. Financial assistance also is available for some students, she added.

More than 100 American Indians have received master's and doctoral degrees through the program, and many now hold positions with the national Indian Health Service, one of seven agencies under the U.S. Public Health Service. The OU Health Sciences Center program is one of only three programs of this kind in the U.S., and is the largest of the three, Tiger said. The IHS has funded the program since 1979, in an effort to train students to

become IHS administrators and/or meet the needs of tribal health agencies.

"There is a continuing, serious underrepresentation of minorities—especially American Indians—in all medical professions," added Dr. Willie V. Bryan, new director of the program. "This is an effort to narrow that gap."

A Master of Public Health and a Master of Science in Public Health degrees are offered in health administration and policy, biostatistics and epidemiology, occupational and environmental health and health education. Graduates may choose to specialize in any of the following areas: industrial hygiene, occupational health, environmental health, health administration, community health education/health promotion, and biostatistics and epidemiology. A Doctor of Public Health and a Doctor of Philosophy degree also are offered.

Program graduates usually are offered positions with the IHS or with tribal

health agencies upon graduation. Positions with hospitals, community agencies, universities, business and industry also are available. More Native American public health professionals will be needed in the next decade, as many tribes begin assuming responsibility for their own health care, Bryan said.

Program counselors can assist students with obtaining financial aid, but students must apply early, Tiger said. Traineeships and fellowships also are available from a variety of sources, including the Indian Health Service Scholarship Program.

"Our program provides the IHS with qualified, knowledgeable persons to administer and work in their health facilities," she added. "But it also offers American Indians a better chance to compete for public health jobs, along with the psychological benefit of working with their own people."

Program participants must meet the admission requirements for the OU

Graduate College, and must possess either a bachelor's degree or a professional degree (M.D., D.V.M. or equivalent) from an accredited institution. It is helpful, but not necessary, to have a background in natural, physical or health sciences and professional experience in the public health field, Tiger said.

The program also offers a "Study While You Work" option, designed for health care professionals who are unable to attend classes during regularly scheduled periods. The program may be completed through attendance at an intensive summer program on the Oklahoma City campus, and through selected weekend classes during the fall and spring semesters, plus study assignments at home. Through this approach, the student can earn an MPH degree and not be absent from work for more than 60 days per year, Tiger said.

For more information about the program, call (405) 271-2017 or (405) 271-24

Native Americans needed in medical profession

More than 10 percent of the nation's 280 Native American medical students are enrolled at the University of Oklahoma College of Medicine in Oklahoma City, but OU administrators would like to see that percentage even higher.

The OU College of Medicine, located at the OU Health Sciences Center, recently received a grant of approximately \$180,000 from the U.S. Public Health Service for the first year of a three-year project that will help in this effort, said Dr. Philip McHale, assistant dean for educational programs. The grant will be used to establish a Native American Center of Excellence within the OU College of Medicine.

"The basic thrust of this grant is to provide funds to set up various types of programs that will attract more Native American students into medical school," he said.

To help encourage interest at the undergraduate level, the college has established a strong recruiting relationship with the OU campus in Norman and Northeastern Oklahoma State University in Tahlequah.

"Tahlequah is in the middle of a large Native American population," McHale said. "As part of this grant, a project coordinator at Northeastern will work with high school counselors to encourage

students to pursue careers in medicine. They also will identify college student who are interested in medicine, and will continue to work with them to make sure those students are well-prepared to meet the entrance requirements of medical school. A similar program will be established at the OU campus in Norman."

More than 30 Native American students attend the OU College of Medicine. "Once they enter the curriculum, they do quite well," said McHale, adding that for the past three years, all Native American medical students enrolled in the university have continued their studies.

Since the college's retention rate of Native Americans is so high, administrators are turning their focus to student recruitment to increase the number of Native American physicians.

"Oklahoma is a state with a large Native American population," McHale said. "We want to do a better job of interesting, advising and recruiting those young Native Americans wanting to pursue medical degrees—before they fall through the cracks."

For more information, contact Pam McKeown, Office of Public Affairs, University of Oklahoma Health Sciences Center, Post Office Box 26901, Oklahoma City, Oklahoma 73190-3046.

ECU awarded water research grant

Native American students in science programs will put their ground-water studies to use in the field as East Central University and The Robert S. Kerr Environmental Research Laboratory launch a federally funded training program.

East Central University has been awarded a \$160,053 Safe Drinking Water Research and Demonstration Grant by the federal Environmental Protection Agency through the Kerr Laboratory, announced Dr. Bill S. Cole, ECU president.

"This grant from the EPA is particularly significant," Cole said. "It provides work experience for Native Americans and other minorities who are members of our student body studying the sciences."

The project funds development of a three-year Native American Research Apprenticeship Program, he said.

Kerr Laboratory officials are also enthused and optimistic about the new endeavor.

"The Kerr Laboratory looks forward to working with the university in training traditionally underrepresented groups in this apprenticeship program," said Dee Hutchings, project officer for the program.

Open meeting to be held in Tahlequah on Minority Business Development

On Saturday, November 16, an open meeting will be held in Tahlequah, Oklahoma by The United States Commission on Minority Business Development from Washington D.C.

The commission was established by Congress in the Small Business Development Act of 1988. Since the appointment of its 14 member Board by President Bush, it has sponsored 11 hearings across the United States and Alaska to gather information it will use in formulating recommendations for the improvement of Minority Business opportunities. Tribal leaders and individuals are urged to attend and use this opportunity to play a part in National policy setting.

The commission is interested in hearing from Oklahoma Tribal Leaders and members on the issues and opportunities

facing Minority Business across Oklahoma. Mr. Joshua Smith, Chairman of the Commission will personally chair the forum. Mr. Smith is a nationally renowned entrepreneur and lecturer whose firm, the MACIMA Corporation, has consistently since 1984 been listed among the top 100 black-owned firms in the United States, compiled by Black Enterprise magazine, was among the top 500 privately-held firms as listed by Inc. magazine from 1984-1987, and was listed among the top 100 contracts to the U.S. Department of Energy from 1984-1988.

For further information contact Carol Young, Program Coordinator, Center for Tribal Studies, Northeastern State University, Tahlequah, OK 74464. Phone 918-45511 ext. 4350.

Court dismisses band's lawsuit claiming Cherokee trust lands

(From the *Cherokee Advocate*, October 1991) — The quest of a band of Indians in northeastern Oklahoma to take over the Cherokee Nation has been dealt a major blow with the dismissal of a lawsuit filed in July, 1990, in the northern district of U.S. federal court.

The United Keetoowah Band of Cherokee, headquartered in Tahlequah, had filed the suit against the Secretary of the U.S. Department of Interior laying claim to lands currently held in trust for the Cherokee Nation and saying, in essence, that the Cherokee Nation ceased to exist at Oklahoma statehood. The UKB also demanded its own funding from the Interior Department and asked for \$10 million in damages for funds withheld in the past.

The Cherokees learned earlier this month that U.S. District Judge Thomas Brett of Tulsa has dismissed the case, finding against the UKB on all issues.

Cherokee Nation Principal Chief Wilma Mankiller called the ruling "a significant decision for all Cherokee people" in her monthly report to the tribal council Saturday, Sept. 14.

The UKB has been recognized since 1946 as a band of Indians under the Oklahoma Indian Welfare Act. Because members are also members of the Cherokee Nation, they receive services from Cherokee Nation. The UKB has attempted to break away from the Cherokee Nation, asking for independent funding and the right to put lands into trust.

Piece Curley: waving goodbye to tribal life

(This article first appeared in the *Shawnee News-Star* sometime in 1953. It is essentially a sort of oral history — a look at life in the early days of Pottawatomie County, especially in the Sacred Heart area. Tribal museum curator Esther Warden is the great-granddaughter of Piece (pronounced rhyme with slice) Curley and the great-great-granddaughter of Peter Curley, pictured at right. She said that the Curley name was originally Curlyhead, translated from the Shawnee word for curly hair. "There's a streak of naturally curly hair in some members of the family," she said, adding that she didn't inherit the curls. The given name Piece "is short for something, probably French," she said, "but we haven't been able to find out what." The photograph is from the Smithsonian collection.)

Good morning folks! Here is Mr. Piece Curley's home. Let's stop in and see if he remembers the Sacred Heart area more than 50 years ago.

"Hello, Mr. Curley! Remember Sacred Heart?"

"Yes, Y-e-e-s!, I should say I do remember. But let me go back a ways, further than that."

"I was born near Kaw City, Oklahoma, near the Kansas Line, in 1871.

"My father operated a stagecoach line, carrying passengers and the U.S. mail between Kaw City and Pawhuska. When I was a small boy, he quit the stagecoach business and came to settle on an allotment issued by the Shawnee tribe. My father was allowed 160 acres. They could only guess at the boundary line, as the land had not been surveyed or marked out in sections. I made the trip from Pawhuska to the land my father chose here in eight days, by covered wagon. The only town we passed through between Pawhuska and Sacred Heart was Stillwater.

There were only a few houses there, and I remember they were built on high blocks of wood, because I chased my little dog to catch him when we were ready to continue our trip and I could run under the houses without stooping much. I caught my dog easily. We brought six hens and a rooster with us, when we came of course our horses, but no cattle.

"We lived in a tent for about a year. Then we built a house from live logs, with a clapboard roof. All the logs were hewn both by hand and the clapboards were handmade.

"Everyone was friendly and neighborly here then. All the Indians from miles around gathered and helped us build our house. It was like a picnic, with women cooking outdoors and men working on the house.



Peter Curley, father of Piece Curley

After the house was built, we children helped my father split rails for our fence. Later we traded one of our teams for a cow, as we farmed only about five acres.

"When we first came here, our land was called a "Sooner allotment". Then, after the government, through the Dawes commission, reissued allotments, we received the same land. We were more fortunate than some others. We had built our house just south of a large spring that we used from our water supply. After the land was sectionized, our house and spring were both on our own land.

"I helped the county surveyor here in the early days, and I remember sharpening the stake

which my cousin, Otwine Curley, and I drove where the townsite of Violet Springs was located. Of course, there was no Konawa then.

"I well remember the day Oklahoma was opened for settlement. Two men on horseback made the run, and located their claim near the old Violet township. Their horses couldn't make the return trip to Tecumseh, so they hired me to take them in my wagon to file their claim. Main street at Tecumseh was located where it is today but there were only tents on each side for business houses, most of them saloons. Mr. Bud Betts, who operated a cafe for many years on Main street in Shawnee, was operating one of business tents.

"There were a lot of wild deer, turkey and hogs here as well as quail and prairie chickens. My father wasn't much of a hunter, but my Uncle Andy Curly was a great hunter, and I used to go with him.

"One morning about 7 a.m., I heard someone shoot from the direction of a creek nearby, and I knew it must be Uncle Andy, so I went to him. He had killed a deer and was afoot, so he tied it on my horse and we carried it to his house to skin it. Then he tied half of it on my saddle for me to take home.

"I had to pass the place where he killed to deer on my way home. There was a big black wolf standing where the blood from

the deer was, and when I passed with the fresh deer meat, he began following me. I was really scared! I hurried to untie the meat from the saddle and held it with my hand, so if he got too close, I could drop the meat, but I made it home with the deer meat, and told my father about the wolf. He just laughed and said, I was "just scared." But just then the wolf gave a blood curdling howl and my father grabbed his gun, ran outside and killed him.

"The only team of oxen, I remember seeing, after coming here, was owned by a white man, who did custom plowing. This native sod was hard to break, and people here would trade him something to get him to break the new ground for us. While he was camped at our place, someone stole his oxen. I went with him to find them, we tracked them east across the county line, then their trail turned south. We found them in the bend of the river, near a settlement where a barbecue was going on. We just drove them back to my home.

"I remember, the neighborhood for miles around Sacred Heart gathered for July 4 celebrations. They played ball, had foot races, and I was the undisputed champion foot-racer of the tribe and all comers for 23 years. On the night of July 4, they had dances. The Indians had a stomp dance a little way off from the white man's platform. I remember a few headbands of feathers were worn, and a few of the Indian women wore their bright blankets, but what I remember most about it was a barefooted man with a feather band around his head and wearing a long black swallow-tail coat. When he danced around, that coat would stand out behind, like it was waving good-bye.

"Who knows — it might have been waving 'good-bye' to the symbols and the tribal life of the red men of the Potawatomi tribe."

New book tells story of Indians in World War II

(From *The University of Oklahoma Press*, Spring and Summer 1991) — "Unquestionably American Indians and World War II is the best survey and synthesis of Indian affairs since the 1940s. A very good survey of the Indians' wartime experiences, the book also transcends this period, demonstrating how the war affected subsequent Indian affairs."

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The impact on Indian affairs of World War II, it can be argued, was more profound and lasting than that of any other event or policy — including Roosevelt's Indian New Deal and efforts to terminate federal responsibility for tribes under Eisenhower. Focusing on the period 1941 to 1947, Alison R. Bernstein explains why termination and tribal self-determination were logical results of the Indians' World War II experiences.

The Second World War was the first in which all Indians were citizens and therefore eligible for the draft. Furthermore, participation in the military and in war industries (an unprecedented opportunity for Indians to compete where their skills commanded respect) ensured a steady job, status, and a taste of the white world. As a

result, 65,000 Indians left the reservations, and by 1944 the average male Indian was earning \$2,500 — two and a half times his income in 1940. Indian Commissioner John Collier's efforts to restore tribal communities were severely tested by this exodus.

Indian lands also were affected by wartime demands. Reservations served as sites for gunnery ranges, military training bases, and relocation centers for Japanese-American citizens.

After World War II, Indians and whites faced new dilemmas. For example, having observed the Indians' performance off the reservation, whites assumed that they were not only able but also willing to assimilate into the larger society. Few Indians made the same assumption. Instead they aspired to live successfully in both worlds, and some achieved new militancy in the pan-Indian movement represented by the National Congress of American Indians, founded in 1944.

Alison R. Bernstein is Associate Dean of Faculty in Princeton University. She received her Ph.D. from Columbia University.

LC: 90-59682, ISBN: 0-8061-2330-3. 288 pages, 11 illustrations, notes, bibliography, index, \$21.95.

HOW·NI·KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

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Mystery Photo



This is another unidentified photograph from the tribal archives. If you know who this lady with the sweet Mona Lisa smile might be, please call Mary Farrell at tribal rolls and let her know. Then we'll tell the rest of you.



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